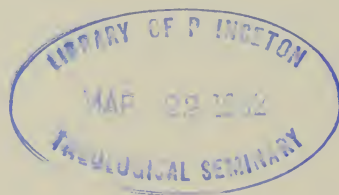


The
CHRONICLE
of the
LONDON MISSIONARY SOCIETY

1935



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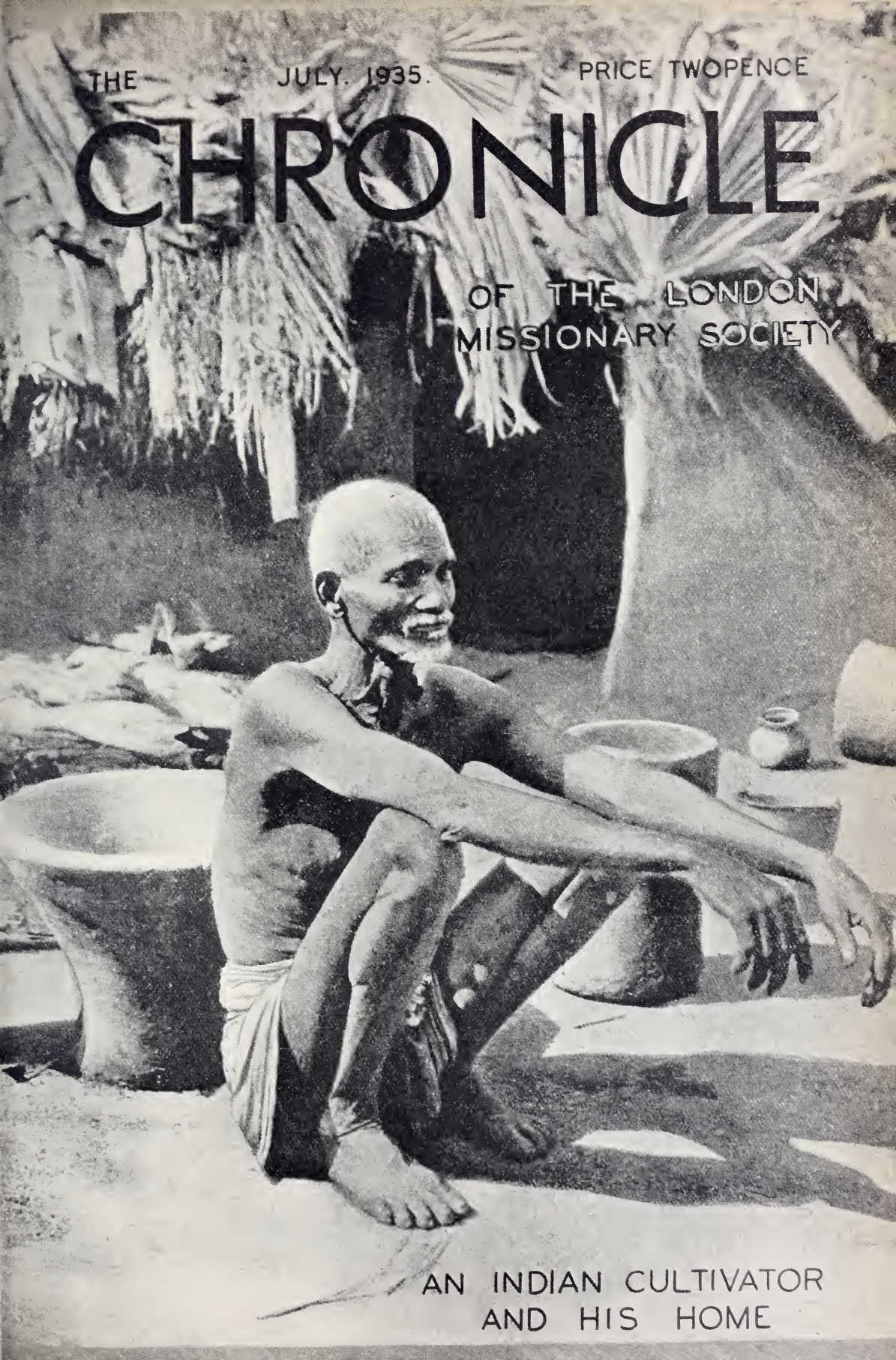
THE

JULY, 1935.

PRICE TWOPENCE

CHRONICLE

OF THE LONDON
MISSIONARY SOCIETY



AN INDIAN CULTIVATOR
AND HIS HOME

ANNOUNCEMENTS

The RegisterArrivals

Dr. and Mrs. W. A. Busby, from Changchow, May 10th.

Mr. W. F. Kibble, from Madras, May 22nd.

Rev. and Mrs. H. A. Wilson and three children, from Calcutta, May 28th.

Rev. and Mrs. T. E. Buck and two children, from Ambalavao, June 3rd.

Departures

Mrs. S. J. Cox, returning to Bangalore, per s.s. *Castalia*, May 11th.

Rev. and Mrs. R. L. Turner, returning to Delena, per s.s. *Bendigo*, June 7th.

Death

MITCHELL.—On June 10th, at Aylesbury, Bucks, Isaia Edward Mitchell, M.D., Ch.M., formerly a medical missionary of the Society in China, aged 65.

Watchers' Prayer Union—New BranchesChurch.

Little Baddow, Chelmsford.

Clare Mission, Sherwell.

South Woodford.

Belvedere.

Malcolm Lane, Belfast.

Secretary.

REV. A. D. MARTIN.

MISS D. DRISCOLL.

MRS. CRICK.

MISS M. COLEBROOK.

MRS. McVEIGH.

Monthly Prayer Meeting

The monthly prayer meeting will be held in the Prayer Room of the Mission House, at 5.30 p.m. on Friday, July 19th. The leader will be Rev. R. O. Skinner, of Leytonstone, and Mr. Howard Diamond will be present to speak of recent matters of interest to the Society. It is asked that all London friends who can attend will endeavour to forward the work of the Society by joining in this hour of prayer.

Contributions

The Directors gratefully acknowledge silver articles from Havant, and the following anonymous gifts: for "Ellen Memorial" motor ambulance, Jammalamadugu Hospital, £500; "A Presbyterian," for New Leper Colony, 5s.; N. 17533, £7; "A Well-wisher," for Cook Islands Relief Fund, 4s.; "Glasgow," £2; "Anon.," 17677, £1; N. 13, for Medical Missions, 10s.; N. 17693, £1; we have also received and forwarded to Mrs. Cyril Knott 10s. from "Matthew vi, 3"; "Instead," £5; "Bless the Lord," 3s.; "Two Sisters," 10s.; "Sympathiser," for Cook Islands Relief Fund, 1s.

Wants Department

Microscope for medical use, Portable Typewriter, Cruden's or Young's "Concordance" (seven copies), Baby Cinema Projector for use in school (for science, hygiene, temperance and geography lessons), English or American Educational Journals for School Library, French books and French journals, Gramophone Records, Boys' Shirts, all kinds of Hospital requirements. All details will be sent on receipt of a postcard to Miss New, Hon. Secretary, Wants Department, Livingstone House, 42, Broadway, Westminster, S.W.1, who will also send the free leaflets, "The Helping Hand" and "How to Send Parcels Abroad," and addresses of missionaries for whom magazines and weekly newspapers are much required.

Swanwick Conference

The annual L.M.S. Conference will be held at The Hayes, Swanwick, Derbyshire, from the 10th to 16th August. The general subject will be "Some African Problems." Miss Mabel Shaw, Miss Janet Bryson, and the Rev. H. J. Barnes will speak about Africa. The list of speakers will also include Mr. H. S. Keigwin, Mr. D. C. Highton and the Rev. Norman Goodall.

Many registration forms have already come in. Please will you register early in order to make certain of a place? The fees are: Registration, 5s.; Conference fee, £2 12s. 6d.; total £2 17s. 6d.

Application should be made as soon as possible to Miss Joyce Rutherford, Livingstone House, Broadway, S.W.1.

To Help India's Women

Friends who visit Livingstone House have a chance while they are there to help the women of India. In a room on the fourth floor of the Mission House articles made by the women in some of our Indian stations can be bought. These women depend for their livelihood on the sale of their hand-made lace and embroidery, and every article bought in London is a help to them. The articles range from inexpensive handkerchiefs and tray-cloths to larger and more expensive work, and make excellent birthday and Christmas gifts.

L.M.S. Stamp Bureau

Mr. T. H. Earl, 4, Westcliffe, Kendal, is Secretary of our Stamp Bureau. A hundred approval books on hand. Friends who have stamps are invited to send them for sale for L.M.S. funds.

ABOUT REMITTANCES TO THE L.M.S.

HOW TO REMIT. It is requested that all remittances be made to the Rev. Nelson Bitton, Home Secretary, at 42, Broadway, Westminster, S.W.1; and that if any gifts are designed for a special object, full particulars of the place and purpose may be stated. Cheques should be crossed Bank of England, and Post-office Orders (which should be crossed) made payable at the General Post Office.

TO LOCAL TREASURERS. It is PARTICULARLY REQUESTED that money for the Society's use may be forwarded in instalments as received, and not retained until the completion of the year's accounts. This would reduce the Bank Loans upon which interest has to be paid. The Society's financial year ends March 31st.

LOANS TO THE SOCIETY.

With the view of reducing the large amount which is paid in interest on Bank Loans, the directors wish to state that it would be a great financial help if friends of the Society were prepared to advance sums of £50 and upwards free of interest for periods of not less than three months. In the case of advances for unfixed periods repayments could be made at ten days' notice. Loans may also be made at 2½% interest repayable on sixty days' notice.

THE

CHRONICLE

Of the London Missionary Society

JULY, 1935

“FIRST FOOD, THEN WORSHIP”

India awaits Good News.

THE sun rises and sets upon the same scenes and the same sorrows hidden within thousands of grass huts to-day as were hidden there centuries before the coming of Christ. The peasant drives out his cattle in the morning to the bare fields; he ploughs and harrows with the same rude implements to-day as then, with the same sense of hunger in his body, and, if perhaps he gives thought to it, in his soul. His wife at home bows herself, as in the days of Buddha, to her bondage to ‘three crooked things’: ‘the quern, the mortar and her crook-backed lord.’ There is little room for religious aspiration, one would think, in such a life. And yet, religion has always exercised over them a power, often grim and harsh and merciless, but sometimes moving and consoling. If the money-lender is one figure seldom far removed from the fears and anxieties that journey out with the farmer each morning to his fields and that return with him each night, the ‘holy man’ is another scarcely less to be feared. ‘First food, then worship,’ says one of their proverbs . . . Aware as they must be of the terrors of ‘the Terrible One,’ in a land that has a full share of the desolation wrought by a pitiless climate and by the cruelty of man, they cling at the same time to the

inextinguishable hope of the coming of an unseen Friend.”

(From *India in the Dark Wood*. By Nicol Macnicol. 1930. Pages 41-42.)



“Why did you not tell us before?”

When Williams published his “Narrative of Missionary Enterprises in the South Sea Islands” in 1837, the Archbishop of Canterbury said that he knew not whether he would not willingly put away at least half the folios which he possessed rather than part with one volume which had recently been published by the missionary Williams.

The Printer in the Field

By DAVID CHAMBERLIN.

BOOKS are the world's memory; the garner in which all human knowledge must be preserved for the use of coming ages and wider circles. How important are they when they become the vehicle of the Divine and reconciling Word. In these pages some attempt is made to record the chief activities of the missionary as printer in the history of our Society, but it is impossible in the space to tell the whole story. Sufficient, however, may be here gathered to encourage the present age to copy the energy and devotion of men of the past in the distribution of the printed word, whether it be in the form of Scriptures or smaller books adapted to the needs of millions of readers awaiting such help.

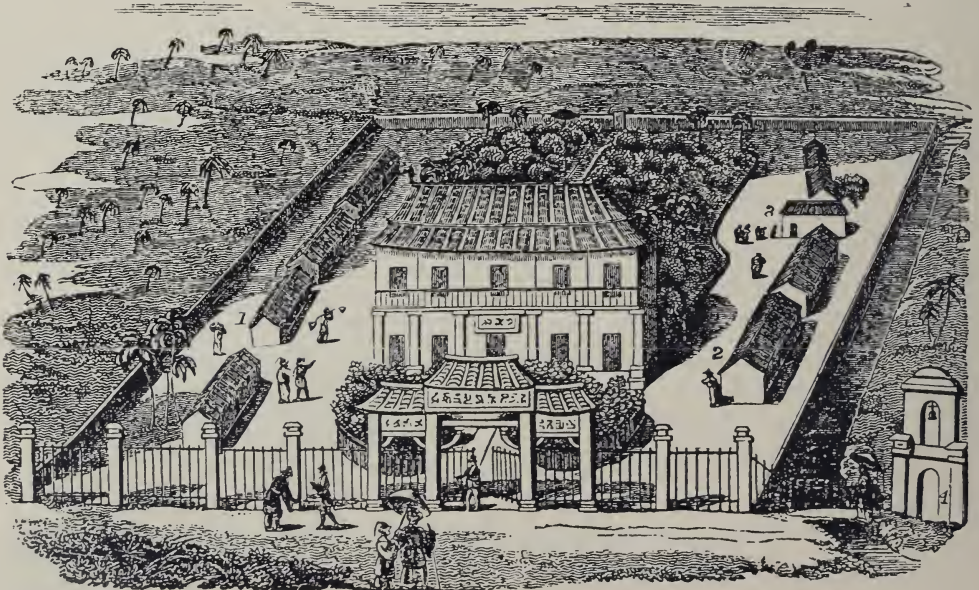
A Strange Tongue in a Frozen Land

Few enterprises of our Society have called for greater devotion and endurance than the Mission to Siberia. Selenginsk, the station chosen, is in the coldest inhabited area upon the globe, and had to be reached by sledges across four thousand miles of snow. It was in order to give the Gospel to Mongolian Buddhists in that area that the

L.M.S. sent out in 1818 Edward Stallybrass, followed by William Swan and Robert Yuille. These three set to work to translate the Old Testament into literary Mongolian, working from the Hebrew with aid from versions in other languages and assisted by learned Buriats, mostly Lamas, or priests.

The great task was accomplished and, with the aid of a printing press sent out by the Bible Society, the complete Old Testament was produced in 1840. In that year the Mission was suppressed by the Emperor of Russia, and the missionaries returned to England.

Fifty years afterwards James Gilmour, who had entered Mongolia from the eastern side, made a journey to visit the remains of the Selenginsk Mission and is reported to have met with scattered remnants of the Mongol Testament in the homes of the people; but it is the example of the men who translated and printed the book which remains. And they did not feebly subside even when their station was suppressed. For their translation of the New Testament into Mongolian was printed in London in 1846, two thousand copies being sent out to complete the good work.



The Anglo-Chinese College, Malacca (from a woodcut published in "L.M.S. Missionary Sketches," January, 1825).

1 Chinese Printing Office. 2 English Printing Office. 3 Chinese School. 4 Western Gate of Malacca.

Morrison's Chinese Bible

No chapter in missionary history has been found more thrilling than the production of the Scriptures in Chinese in the time of Robert Morrison. It was the opening of a wide and effectual door, and to this day thousands owe their freedom to enter into Chinese ways to the work of Morrison, the great translator.

The first Bible was printed at the old Anglo-Chinese College in Malacca before the opening of China to foreign residents. Those who are familiar with the story will remember the heavy trials which faced Morrison in the opposition of the Chinese officials, the failure of his helpers and the constant anxiety about his own personal safety, to

say nothing of the exacting task of translation. His helper, his comforter, and comrade in all things was William Milne, who wrote to Morrison in the following terms just before he (Milne) died :—

“By God's help (he wrote) you have set on foot what all the empires and mandarins, and priests and literati, and people of China can never destroy or effectually stop; what will raze their temples, destroy their idols, change their lives and save the souls of many. Be not ungratefully discouraged, my dear friend. How many servants equally faithful have gone down to the dust without being honoured a tenth part so much.”

Morrison's Bible was printed from wooden



Robert Morrison and his son John Robert were full of enterprises for China; the latter experimented in lithographic printing, of which this is one example. It was entitled "Canton Factories," sketched by George Chinnery, printed by John Robert Morrison.

blocks in the left-hand building in the accompanying woodcut, and no sooner was it released from the press than willing hands were waiting to carry it throughout all the free territories adjoining China in which readers could be found for it. Charles Gutzlaff (the inspirer of Livingstone) was one of those who carried copies as far as Korea, no mean task since each Bible consisted of twenty-one volumes.

Robert Morrison wrote, in 1832, a review of the first twenty-five years of effort for the Chinese, and gives prominence to the work of the Chinese printers. Here is a significant sentence:—

“Only ten persons have been baptised . . . The first two owed their religious impressions to the late Dr. Milne at the Anglo-Chinese College where they were printers.”

Before the opening of the Chinese ports to British residents the L.M.S. had three printing presses at work in Singapore, Penang and Batavia, where the Directors believed an effectual preparatory work might be begun among scattered Chinese.

In 1843 arrangements were made for the removal of those presses to China, where they did their part in the scattering of millions of pages of Christian truth amongst the Chinese.

* * * *

Of their present-day successors it is impossible to write here. The rise of the great Christian Tract and Literature Societies is a romance which is still being unfolded and a work that cannot be measured.

The printed page has power to lead young people into larger and lighter places, continually opening doors from the mind to enter into its heritage. From good books all may have guidance and solace.

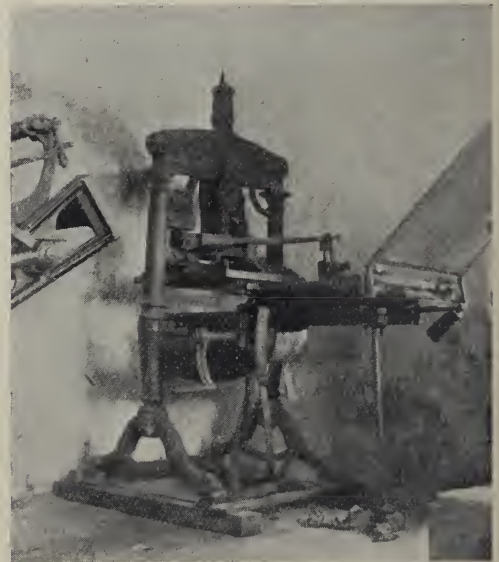
Our Society has a great opportunity of service in this matter if its printing presses are adequately supported and the right kinds of literature produced. Books are issued in large numbers from the Nagercoil, Tananarive and the Gilbert Islands' presses. Each of these deserves a book to itself, and there is a heartening story to be told by anyone who will gather up the facts about print and its message. The African herdboyc with his spelling-book out at the cattle station; the Indian villager picking out the words of a tiny pamphlet, or the Malagasy Pastor with the Bible, a Concordance, a hymn book and a Commentary at his elbow, may well give thanks for the presses which have supplied their need. There is a wide-

spread feeling among missionary societies that a great need of the moment is the provision of more and better vernacular literature for the field. Our own L.M.S. printers are ready to attempt and expect great things for God.

In the Cook Islands

Aaron Buzacott, “The Model Missionary,” went from South Molton to the South Seas in 1827. Rarotonga was his island, and there for over thirty years he stuck at it manfully, leaving behind him as a legacy an example of astounding industry. He seems to have done everything a missionary could be expected to do, building, translating, teaching, and he also set up the type, printed, bound and distributed most of the books of the Bible and many other works, so that the Rarotongans in his day were amply provided with good literature. The hand-press on which he printed the portions of Scripture in small volumes still stands in his famous house at Avarua, a memorial of one of the most energetic, sensible and devoted men among a company not deficient in those qualities.

The Rarotongan Mission has had two other printing presses since Buzacott's day,



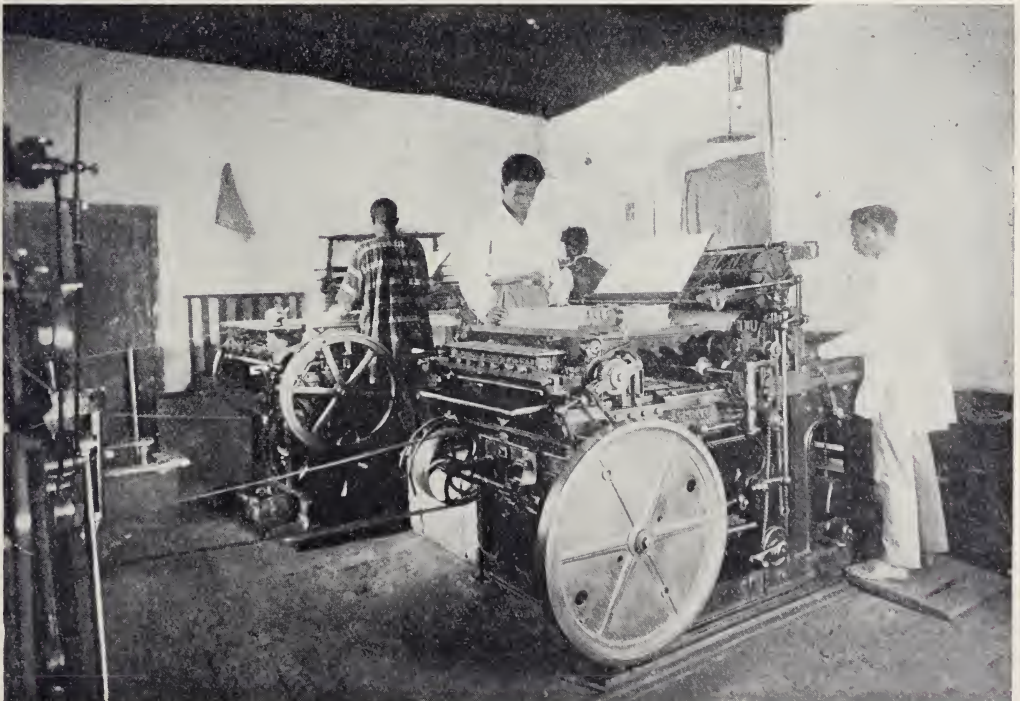
Hand printing press in Rarotonga, used by Aaron Buzacott, 1827-58

the last of them a gift from a generous London friend; and the twenty thousand islanders who read the Maori language have had periodicals, commentaries, Bible-reading cards, and many similar helps produced at Avarua for many years.

How Madagascar is Supplied



The Bookshop at the Tananarive Depot of the L.M.S. and the Bible Society.



Printing "Good Words" for the Malagasy at Tananarive.

The L.M.S. Press at the Cape

By DESMOND CLINTON, B.D., B.Litt.

LADY ANNE BARNARD had remarked, with her accustomed humour, that any venturesome person who would establish a Press in South Africa should remember the experience of the Government which had brought out a publication intended to provide interesting information for the widely-scattered farmers, and had sold exactly two copies. Another caustic observer in 1818, on the occasion of a certain Van Dessin presenting Cape Town with a collection of books, remarked that Van Dessin "had been unable to bequeath the other thing needful, a collection of readers."

This lack of interest in literary matters was due to the uneducated state of most of the colonists, and the despotism of a Government that was jealous of any influences that might prove unsettling to administration.

Among the most urgent requests that the early missionaries of the L.M.S. in South Africa sent to the Directors was that for printing presses. They realised that one of the most potent influences in gaining their object would be the printed word. The presses were sent, and, after much trouble, Government permitted them to be used for religious, educational and commercial purposes only. At Bethelsdorp, the principal

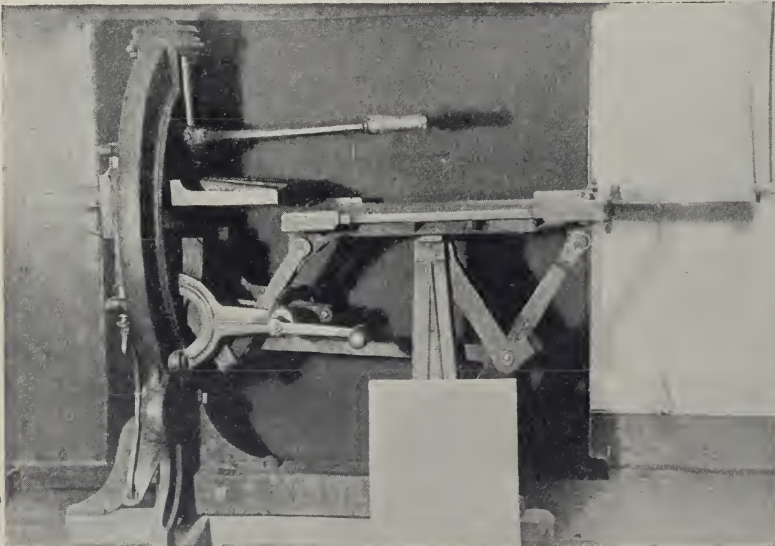
station of the L.M.S., one such press was installed, and it is on record that its limited facilities were taxed to the utmost, not only in producing missionary literature, but in doing work for the colonists.

Until 1823 the Government *Gazette* was the only newspaper published in the colony. In 1824 the first independent newspaper was published, the edition being more closely associated with Dr. John Philip, the Superintendent of the London Society's Mission in South Africa, and the presses used belonged to the Society. The editor of this newspaper, Fairburn, son-in-law of Dr. Philip, has been given the title, "Father of the South African Press," since it was by his exertions that the freedom of the Press was gained.

The influence exerted by the L.M.S. through its presses at this early time in South Africa was incalculable. Religious pamphlets and books, spelling and copying books, and other educational material were rapidly disseminated through a country where before only the Bible and hymn books were to be found. The isolated farmers were brought into contact with a world of which they previously knew little; the Hottentots, Kaffirs, and even the slaves, were given the means of acquiring knowledge and so put in a position to win a better civil standing] for themselves.

Nor was the influence of the various public presses in Cape Town, made possible through the exertions of the "philanthropic" group, less powerful. Arbitrary authority had to be more careful: the public eye, not only of the Colony, but of England, was focused on its doings.

The impetus which the London Missionary Society gave to the desire for a free Press in South Africa was not the least part of its great contribution to that country.



A historic relic in South Africa. The old printing press on which the Sechuana Scriptures were printed at Kuruman. Hamilton, Moffat, Ashton and Livingstone all took their turn at the great work of printing at times.

been used. You will find the Chinese characters arranged in an immense frame, or series of frames, taking up nearly the whole of one long side of a big room, and wonder how on earth the printers ever find any word they want. You know that there is no alphabet, but the signs are arranged under 214 heads (called Radicals), and the words under each radical are arranged by the number of strokes they contain. When you know all about it you will wonder still more that printers can find the words they want as quickly as they do. Beside these giant frames, on a table stand five sets of phonetic alphabets, for five different sizes of phonetic type—looking all together very tiny compared with the one size Chinese characters.

A shop for £3

But long ago this printing department was crowded out, and now, after seeing for a moment our stock-room, let me take you to

our shop and bookbinding department on the street. This is no less busy than the printing part, for besides the little but attractive shop (which cost about £3 to build and equip), there are books being bound or made up, wall pictures or scrolls being mounted, and the two circulating libraries—one phonetic (a small one), the other for those who read character and containing some 2,000 volumes. And here I hope you will stay to make some purchases, for there are sure to be books to your liking, with pictures to attract, and writing materials for your use.

Our wants? Yes, we have these, too. Perhaps the most urgent is a book-stitching machine. And that reminds me that our stereotyping outfit is the gift of another generous missionary not living at Siao-chang, who wanted to help and not be talked about. I like to think how much we owe these silent benefactors.

Books for the Village

The good work being done by Mr. and Mrs. Marler in Bangalore by the provision of very cheap booklets for the poorest Indians is well known to the Society's supporters. Here is an extract from a recent letter which shows the liberal variety of their subjects.

LITERATURE specially for women is represented by *Heavenly Light on the Daily Path*, an adaptation, with Indian photographs, of a book originally written in and for North Africa, which seeks to teach spiritual lessons from the daily work of the home, and will be useful alike to Hindus and Christians. *Vivekavati* (The Wise Woman) is a Telugu magazine which has been in circulation for many years. Six short stories prepared for this periodical have passed through my hands, and a number of stories which have appeared in it in past years have been collected into book form under the title of *Stories from Near and Far*.

Six Temperance Stories have been prepared and may possibly be printed in Telugu, though they are wanted in the first place for translation into Kanarese. Very useful exchanges often take place between the three Dravidian languages—Telugu, Tamil, and

Kanarese—books and hand-bills prepared in one being translated into one or both of the others.

The Village Series of booklets for semi-literate still continues to be widely used. Since its beginning in 1927 some 530,400 copies have been sold, of which 34,000 were disposed of during seven months of last year. It now numbers 41 booklets, the most recent additions being "Care of the Teeth," "Itch," "Jesus Blessing the Children," "Abusive Language," and "The Good Samaritan," the last being a drama. Dramas are very popular in the villages, and when of the right sort may be very useful.

We have recently sent to press six large Scripture text posters in Telugu, which can be used in the same way as the Wayside Pulpit at home, and 30 small illustrated text cards which can be used for Christmas or New Year greetings, or as Sunday School reward cards.

Summer and Autumn

“**D**O the work [that’s nearest” is a maxim that must always be in the mind of the Christian, but it is not an adequate motto for the full Christian life. True religion is bound to drive thought ahead and to plan for the days to come. Simply to live in the present, even to do good, is not the rightful way of fulfilling the injunction, “Be not anxious for tomorrow.” Responsibility for the future is ours who wish to serve the Kingdom of God. So in the leisure days of summer we think of the work of the coming autumn. If summer comes, autumn’s not far behind. By the beginning of September plans for the coming months will have been made and in these plans our activities are shaped. Once again, therefore, we ask our Churches to remember that as an essential part of Christian education, as well as of service, some share in every programme for work should be given to Christian Missions. The problems of our world from the Christian standpoint should have some place in all our Church organisations; if they have not we are rightly convicted of littleness in thought and narrowness in service. We miss the biggest thing when we fail to bring the Gospel and the world together.

* * * *

The advance of the principles of peace must find an enlarging place in the practical life of our Churches, and their teaching be applied to every side of our endeavour. Here the work of the Mission field stands right at the centre of Christian activity on the world scale. Whether it is Europe, Africa or Asia that provides the problem the missionary spirit stands at the heart of it, and the experience and policy of Christian Missions are vital. Every intelligent missionary supporter is necessarily a peace worker, and to make every member of the Christian Church a missionary advocate is to advance the cause of world peace. He that loves God must love his brother also, and when brotherhood is comprehensively Christian care for all must needs follow. At L.M.S. Headquarters provision is made and material available for bringing the study of missionary work on a wide scale into touch with all organisations in Church and school. Make use of our Educational Department in drawing up the autumn programme during these summer months. It will be found worth while.

The summer provides opportunity for special types of service. Missionary work can be considered and helped out of doors as well as within. L.M.S. Swanwick has proved itself a power house for thousands of missionary workers. This year the L.M.S. is adding to its summer programme a three days’ Conference for those interested in the “New Call” movement of the “Manifesto Groups” to be held at Digswell Park, near Welwyn, where from July 18th to 20th consideration will be given to present opportunities and future plans. At the heart of this call stands the endeavour to so strengthen the spirit of evangelism in all our Churches that a saving care for others becomes the essential part and mark of our witness. When that is secured every department of our work, at home and abroad, must go forward, for we shall strive unitedly to bring all men to the knowledge of God. Information regarding the Digswell Park meetings can be obtained from the Mission House. Summer brings also another chance. Let holiday reading be at least flavoured with missionary adventure. Add to detective fiction and the like something that tells of missionary fact, and cultivate mind as well as imagination.

* * * *

All who were present at the great meeting of the Society in the Queen’s Hall will long remember its enthusiasm and its inspiration. Several hundreds of people were turned away and to them we express sympathy and regret. The incentive of meetings in May is not easily translated into service. In the four following months some enthusiasm evaporates. But both the sermon in the City Temple and the Annual Meeting ought to help all who were present to translate what they heard into something done. We shall sorely need all the help they gave us as we turn to the task of lifting still further the Society’s income and strength for service throughout the Mission field. We have gone but part of the way towards our goal of effort and better things have yet to be done. Causes that are of Christ must stand more clearly in the forefront of our support. The claims of the Church are for us always greater than those of clubs, and self-interest must stand in a secondary place. Every Christian must seek first the Kingdom of God. Sacrifice is still the true measure of Christian conviction. N. B.

WHAT HAVE WE TO SAY?

By EDWARD SHILLITO, M.A.

"Listen to the prefatory words of Erasmus' New Testament, or New Instrument, as he called it: the instrument which is to teach men how to order their lives aright:—

'I would have the weakest woman read the Gospels and the Epistles of St. Paul . . . I would have those words translated into all languages, so that not only Scots and Irishmen, but Turks and Saracens might read them. I long for the Ploughboy to sing them to himself as he follows the plough, the

*weaver to hum them to the tune of his shuttle, the traveller to beguile with them the dullness of his journey . . . Other studies we may regret having undertaken, but happy is the man upon whom death comes when he is engaged in these. These sacred words give you the very image of Christ speaking, healing, dying, rising again, and make Him so present, that were He before your very eyes you would not more truly see Him.'"**

I
WE can say things to-day. Nation can speak to nation, man to his brother man. But what have we to say? Have we anything to say? We take pride in the fact that science has made the whole earth a listening-gallery in which every whisper can be heard. The printing-press, the wireless, the cinema are ours; through them we can speak to more hearers in a moment than the Apostles could have reached had they lived a century. But what mighty word have we such as they had who in their joy and wonder rejoiced that their word had gone out into all the earth? It is little use our standing before the most marvellous microphone which links us to all mankind, if we have nothing to say!

II

Let us imagine ourselves in such a position. The microphone is before us. The ends of the earth are listening. We have it in our power to say something which will be heard by all peoples. They have indeed invited us to tell them what is our most



certain and most central belief. In such a position should we be ready and eager to declare some word on which we and all men can build their life securely? We are not suggesting that our readers should set down the word which missionaries or the directors of a missionary society should speak. It is a poor makeshift to put the responsibility on others. No. What would you, A or B, have to say to mankind?

III

It must be a word which has a meaning for man as man. It cannot be a Western or an Eastern word, a British or German word. And it must speak to the spiritual condition of man. It would not be enough to give advice upon economics to all nations; in fact no one word could be given to nations so widely different. It is not man in that which must divide him into races or states, or economic units, who is listening. It is man who, looking out upon the mysteries of the universe, and looking within into the

* *Thomas More*: R. W. Chambers. P. 122. (Cape, 1935.)

desperate needs of his own spirit, cries out: "Oh that I knew where I might find Him! Who shall deliver me from the body of this death? What must I do to be saved?" Have we anything to say to him? If not, we had better not speak at all.

IV

"You can find Him, since He has sought for you and found you in Christ Jesus."

"There is One who can deliver you; thanks be to God, Who giveth us the victory, the Lord Who died, rose again, and liveth for evermore."

"Believe on the Lord Jesus Christ and thou shalt be saved. This we declare unto you in His name. He can bring you forgiveness, the new birth, the life everlasting."

If we can say such things, not as formulas, but confirm them and unfold them by experience, then here is at least something to send down all the lines that are open to us. Much will follow, but this comes first.

But it is not traditional words that are needed; not wistful guesses; not official proclamations. It is a bold, confident, experimental faith, which alone can speak to

the condition of man to-day. If you were at the microphone, have you such a word to say?

V

Put the dream aside. You have no such chance to speak to the world. You have simply to speak to your class of boys or girls, or to your congregation. Yes; but have you anything to say to them if you are not ready to say it to every man? Once more, *have you anything to say?* We are recalling the fine story of the way in which our missionaries from the very beginning used the printing-press as a way of speaking to their people. To put any word into print is itself a daring deed. Familiarity has made us forget that such a word has passed beyond the control of the writer; these missionaries of ours were not afraid to release their word. Have we in the contracted world in which we live, with so many more lines of communications, the same confidence as others had in earlier days? It is not for us to boast of our modern ways of saying things swiftly; it is not for the man before the microphone to exult in the fact that he can speak to millions; it is his business to ask what, if anything, he has to say.

L.M.S. Swanwick Conference at The Hayes, Swanwick

SATURDAY, AUGUST 10th—FRIDAY, AUGUST 16th, 1935

THIS is the last opportunity you have of booking for the Swanwick Conference. As you will see from the paragraph on the first page, we are to have three speakers from Africa—Miss Shaw, Miss Bryson and Rev. H. J. Barnes—and it will, therefore, be a unique opportunity of getting into close touch with that Field which is so dear to the heart of all lovers of the L.M.S.

Miss Shaw will speak on Sunday night on "The Great Chief." Those of us who have read *God's Candlelights* know a little of what Miss Shaw has done to bring Christianity into close relationship with tribal customs—the stories in her books have

thrilled us, and now we have a chance of hearing her speak and meeting with her at Swanwick. No less thrilling are the stories told by Miss Janet Bryson and the Rev. H. J. Barnes of Mpolokoso.

Last year our Swanwick Conference was full. If it is possible for you to come, will you please book at once so that you may not be disappointed. The registration fee is 5s., and the balance of £2 12s. 6d. can be paid at Swanwick. Applications should be made to:

Rev. Joyce Rutherford,
Livingstone House,
Broadway, S.W.1.

ANNIVERSARY ECHOES

IT is many years since the Society's Anniversary was the occasion of such a manifestly increased interest. The Annual Sermon by the Rev. John S. Whale, M.A., on the morning of the 16th May was preached to an assembly which filled every seat in the building, and at the Public Meeting in the Queen's Hall on the same day the doors had to be closed by the hall authorities when the accommodation was fully occupied, and many were unable to enter.

The meetings themselves will be memorable for the new hopefulness which permeated them. This was due not only to the improvement in the income (increase £6,324); it was a renewed confidence in the work and in the power of God making use of the Society's agency.

Members' Meeting

At the Meeting of Members on May 13th, the first resolution was moved by the Society's Medical Officer, Mr. G. Basil Price, C.M.G., M.D., F.R.C.P. The members gave Dr. Price a special welcome, remembering his many years of skilled and kindly service now drawing to an end.

Dr. Price in his speech stressed the necessity for greater knowledge of the field, and suggested that something more should be done in the way of conducted tours to the mission field (not an impossible scheme), and the more common use of cinema films and gramophone records from the field in the home churches.

The resolutions were spoken to also by Mr. H. E. A. Condon, of Willesden; the Rev. P. N. Harrison, M.A., D.D., of Beaconsfield, and Mrs. J. Ernest James, of Kensington.

The Chairman, the Rev. E. J. Price, M.A., B.D., moved a resolution of loyal congratulations to Their Majesties on the occasion of their Silver Jubilee, and the General Secretary seconded it.

Medical Missions

It was a pleasure and a privilege to have Dr. Tom Jays in the chair at the Medical Missions Meeting. It enabled us to realise how much he and Livingstone College have done for the healing equipment of missionaries.

The Annual Sermon preached for the Society by the Rev. John Whale, M.A., is printed in full in "The Christian World Pulpit" for May 23rd. Price 2d., postage ½d., from the Livingstone Bookroom.

MISS JANET BRYSON, of Tigerkloof, told us:—

Adventures in Africa

"The English mail came to Tigerkloof one night. It brought Shaw's *Adventure of an African Girl in Search of God*. I read that book. When the bell rang that night, I went across to prayers in the hall. As I listened to one of the senior girls take those prayers, and as I heard them sing, 'In Christ there is no East nor West,' I wished with all my heart that Bernard Shaw would spend some time with African girls and boys at Tigerkloof, and throw overboard his ideas of the search of an African girl for God. . . . To me there has come the greatest joy of all—the joy of being in on that 'Adventure,' and of walking with those girls up the road that leads to Christ Himself.

As a child the African girl is very happy, playing in the sunshine, knowing only joy; but she is growing up, and as she does, she learns about life. Life is bounded by fear. She helps to make water-pots, goes to fetch water, goes out to plough and reap. She fetches the garden produce to village and then just sits. I wish you could see them; understand their daily life—the nothingness of it all.

The sun goes down and the great blackness of night descends on the village. No lights at all, and with the darkness there come opportunities for evil. The whole night is one tale of uncleanness and immorality. And the girl is growing up; comes to early 'teens, and is sent to the School of Initiation. She learns some things that are a help, some things good; but also things unutterably vile.

And we say, 'Leave them alone. They are happy.' God forgive us if we should leave them alone. Leave them alone to what?

See Tigerkloof!

Two or three months ago in Serowe we were called to a native hut. Crouching on the ground inside was a girl of sixteen, and on her knees she held a baby of two days—her own. She could hardly lift her head to look at us. I went out weeping,

for I knew from my girls in Tigerkloof what she might have been.

In another hut were girls making beer. An old woman was compelling them to make beer and drink. One hut we could not go into for it belonged to an old woman steeped in witchcraft who was trying to ruin the

languages in Tigerkloof. So English is the common tongue.

(At Debating Society one night, one of the girls said that Miss Bryson could speak English very well though she was Scotch !)

Ninety of them—all ages, from seven to twenty-two; all sizes—a very wonderful



Visitors to Serowe, Bechuanaland. Mrs. Harry Barber holding three black infants.

lives of young girls. The picture seems black, but the reality is blacker than I have made it.

Now see Tigerkloof. How I wish you could see it. The Girls' School. Those girls. I can see now ninety of them. All colours, all shades of brown, all tribes, all tongues. We speak half a dozen native

and happy family. Coming from as far north as Zanzibar and from the Kalahari Desert.

There was a girl who ran away from home because her father was going to compel her to marry a man of sixty. She ran to the missionary and he sent her to Tigerkloof, where she was with us for five years. Now

she has gone back to teach in that very village where she was to be married.

Beloved hands

There is a story among African women. A native woman sitting in her kraal playing with her child. The child looks up to her and says :

'My mother, I love you ; you are very

beautiful. But I do not like your hands. They are broken ; they are not nice.'

Mother says : 'When you were tiny, I took you everywhere. Never left you. But there came a day when I was afraid you would be burnt by the sun. So I laid you down in the hut. As I hoed there came one saying :

'There are huts burning in the village.'



PRIZE Babies among the virile people of the African Copper Belt. In the April *Chronicle* an account was given of the settlement of the Rev. R. J. B. Moore in his new station in this Northern Rhodesia area.

I ran and came to the village, and my hut was burning. I went inside. My hands were burnt. I picked you up and brought you outside. My hands . . .'

The child looked up into mother's face and said:

'Mother, you are very beautiful to me. I love you; but most of all I love your hands.'

I thank God that the Christ of the broken hands is the hope, not only of Africa, but of the world."

Locked in with convicts

RALPH ROBERTSON, B.D. (Coimbatore, South India):—

"There was a girl of the Indian dancing-girl class, who wanted to get out of that life. She came out and was trained as a midwife. She became the best we had. The day came when she said: 'Please baptise me. Only you Christians took pity on us. Only you could help us.' Now she goes to different villages, teaches and trains, and nurses in hospital. Pray for these people.

In the local jail we showed cinematograph pictures to the convicts. It was necessary for a time to be locked in with two hundred prisoners. To them we showed the movies and ordinary slides. Moral stories had been asked for so we gave them Bible pictures and others of L.M.S. work."

African Dignity

Miss Mabel Shaw, speaking at the Queen's Hall on Thursday, 16th May, quoted the words of the headman at Mbereshi in bidding her farewell for her furlough. He had said:—

"When you go to England will you tell the people there that we are grateful to them for peace in our land, for schools and for hospitals—these things are good, but

more than all these things we want their respect. To you missionaries and the people of Christ who sent you to us, we beg you to bear with our ignorance, our stupidity, our slowness; we plead with you not to despise us. You bring us the words of life, but if you have no respect for us those words are not living words. The words are dead to us."

Referring further to the dignity of the African tribesman in his own environment, she told of the visit of a neighbouring chief who had come to her carried in a palanquin on the shoulders of his people, to ask her advice. He had received the gift of a bicycle, but was doubtful whether it would be compatible with the dignity of a chief to make use of it. He had asked: "Does your great King George ride a bicycle?"

The Consuming Need of Mankind

Dr. F. W. Norwood, speaking at the same meeting, said that during his recent tour in Africa and the East he had taken trouble to understand the ways of thought and point of view of the people of each country. The demand for respect of which Miss Shaw had spoken in the case of Africa was even more passionate in the more developed and cultured peoples of India and China. Where ever the white man had gone he had dominated, with little regard for the settled customs of the people, forcing them to modify their habits of life and taking it for granted that they ought to be grateful for it. Yet we ourselves lived much more by our emotions and were governed much more by the habits and customs of the people surrounding us, than by our reason. We forgot that the people of other countries were like that, too.

If we had Christian vision we should no longer think of Foreign Missions as a dilettante sort of philanthropy, but as the one great consuming need of mankind.

"THE DISCIPLES WERE CALLED CHRISTIANS FIRST IN ANTIOCH."—Acts xi, 26.

They were, no doubt, called Christians in derision and contempt, as others of their kind were later to be called Quakers and Methodists. But the point is that they had to be called something. Their neighbors realized that they were different, that they were in a class of their own, a peculiar people; and therefore they had to have a name of their own. And since they were all the time talking about some one they called Christ, it was natural to call them Christians. And I imagine that the man in the street, having found a label for them, thought he had done with them. It is part of the eccentricity of human nature to think that when he has found a pigeonhole for a novelty he has disposed of it. But the name is still here, after nineteen centuries—and more people bear it than ever before. Whether they are entitled to bear it is another story.—RICHARD ROBERTS, D.D., Moderator of United Church of Canada, in *The New Outlook*.

Ambassadors for Christ

“**W**HAT we need more than anything else from the white people to-day is a real Christian witness in their lives.” The speaker was Mr. Z. K. Matthews, M.A., LL.B., a graduate of Yale University, educated also at Lovedale and Fort Hare—a member of the Bamangwato tribe over which Chief Tshekedi rules. He is head-master of the Amanzimtoti Native Secondary School in Natal.

Speaking to a crowded meeting of young people on May 18th at Livingstone House at the annual Young People's Rally of the L.M.S., he told them of the warning that was given to him when he was going to Yale. He was told that at Yale he would find people living by standards very different from those which he had learnt at a missionary institution, and this proved to be true.

“Many students and some of the professors spoke with derision of Christianity and Christian missions. What had meant so much to us as African people, what had liberated us, all that it had meant to us to

know Christ—meant nothing at all to them. The bitterest critics of any good thing are usually those who know nothing at all about it, and so I was able to hold my own among them.”

The missionaries have set a tremendously high standard in Africa—a high standard for themselves and for the African Christians. Mr. Matthews called on the young Christians before him to live up to that standard. Their best gift to Africa would be the witness of their own lives.

Miss Mathai, a graceful figure in her bright blue sari, spoke of the thinking youth of India to-day, and Mr. T. K. Chiu, a graduate of the Fukien Christian University in China, told of the place which women were taking in the life of the new China.

The three speakers, by their presence as well as by their words, brought home to their audience the reality of the world-wide Church, and the privilege and responsibility of belonging to its fellowship.

(The New Chronicle.)



The races meet in Livingstone Hall. Mr. Chiu, Miss Mathai and Mr. Matthews at the Young People's Rally (May 18th).

The Outlook

Found after twenty years

THE Basel Missionary periodical *Der Heidenbote* tells the story of a pewter baptismal ewer which, after twenty years' wandering, has returned to its original owners.



It was bought in the Cameroons for eight-pence from a native by an English officer who was in West Africa during the war. On returning home he gave it to his grandmother, who was on the point of sending it to Erromanga, New Hebrides (her birth-place), when the Rev. G. E. Phillips (L.M.S.), hearing of the matter, suggested that the ewer should be given back to the Basel Mission, the officers of which now acknowledge the gift, and state that it will be sent again to

the Cameroons for use by one of the congregations there not yet possessing a baptismal equipment.

Milk and knowledge did it

"I find the village work most interesting, and more and more realise the futility of high-school work without touch with the elemental side of their lives. Here is an incident which will show you how already our Baby Welfare Work in Papauta is linking up with the villages. A boy came over from Lotofaga, in Falealili, to say that the mother of one of my big girls, Avea by name, was seriously ill and that the new baby seemed likely to die as water was the only food they were giving him. Avea was loth to miss school, but she had had a month in our baby department, so she hurried away over the hills, some eighteen miles' journey, to try to help. A week later she returned bringing the baby with her, very much alive. She had managed to procure milk and had

saved his little life. The mother is still very ill, but is likely to recover, and meanwhile Pita, aged one month, is the youngest member of our school family. I shall be able to visit the mother when I go across to Falealili next week . . ."

(From Miss E. A. Downs, Samoa.)

Wisdom with Wings

About fourteen years ago, our missionary, the Rev. J. I. Macnair, of South India, wrote a booklet in the Telugu language on Village Preaching. It consisted mainly of suggestions for sermon-making for use by teachers and preachers among illiterate people. Recently Mr. Macnair received a copy of a Chinese translation, which had been printed and circulated by the Religious Tract Society for China in Shanghai. Such an experience is not so uncommon as might be supposed, for in China and elsewhere there are always Editorial Boards on the look out for good and suitable work. Not long ago one of our serial stories in *News from Afar* was treated in the same way.

A New Book for Madagascar

The latest enterprise of the Press in Tananarive is the production of a substantial volume under the direction of the Rev. H. A. Ridgwell, of which the subjoined particulars will speak for themselves. It is being sold at 5s. 6d., being helped by a subsidy from home, and is likely to be of the greatest possible assistance to our preachers and teachers in Madagascar. The Press issued 2,000 copies strongly bound in cloth.

NY SAKAIZAN' NY BAIBOLY (*The Friend of the Bible*).

SUMMARY OF CONTENTS.

1.—Introductory Articles—The Bible ; its nature and worth—How it came to be written—The languages and the inspiration of the Bible—How to study the Bible.

2.—A résumé of Old Testament history—The Worship of Israel—The Patriarch's descendants—Priesthood—Hebrew history—The Israelites and surrounding nations.

3.—The story of the Jews between the Testaments.

4.—Introduction to New Testament—Outline of the Life of Christ—The teaching of Jesus—Harmony of the Gospels—The Church of the First Century—The journeys of St. Paul.

5.—Manners and customs in Palestine—Geography of the Holy Land—Discoveries and excavations.

6.—An abridged Concordance—Plates and maps.

Rev. Edward Shillito, M.A.

It is good news that the Society's beloved Literary Superintendent has now fully recovered from the effects of a collision with a pedal cyclist in April. Considering that four of his ribs and a shoulder-blade were fractured, Mr. Shillito did well to be at work again within five weeks, to the joy of his colleagues at Headquarters.

Burning the Mahjong Set

AT the close of the midday service one Sunday, at the Maan Shin Church, Canton, it was announced that a young man, Mr. Che Poon Tsz, had something he wished to say. So he came to the front and spoke for about ten minutes. He came of a Christian family and his father had been a preacher, but he himself, although coming to church fairly regularly, had never been very earnest in his belief. And, moreover, he was very fond of playing Mahjong, which, of course, meant gambling on the game. Gambling is one of China's three deadly social evils; no game is more used for the purpose than Mahjong and the game is not played except for gambling. Mr. Che knew Christians should not gamble, but he liked it. Then one day God spoke to him and showed him how his craze for the game was really poisoning his life and injuring his soul, just as a snake-bite or a bite

from a tiger poisons and injures the body.

So he decided to give up playing and gambling on Mahjong, and to put temptation right out of the way he was going to burn his Mahjong set publicly at the close of this service.

The whole congregation then retired to the flower garden at the rear of the church and a brief service of "burning the Mahjong set" was held. The minister, the Rev. Calvin Lee, who is standing on the step, led this service. We sang a hymn, then somebody prayed, after which the Mahjong set was placed in that iron pan, soaked in kerosene and set on fire. As it burned we sang another hymn. It was a unique and impressive service.

Mr. Che may be seen to the right of the picture between the two boys in white. Since this service Mr. Che has been arrested by the Canton police and charged with Communism.



THE READER'S GUIDE

What Right Have We to Go? By Howard Partington.

Can a Man Save Himself? By E. J. Price.

Two new issues in the second set of Tracts for the Times. (Livingstone Bookroom. Price 4d. each, postage $\frac{1}{2}$ d.)

Next winter! So the leader must think ahead. Sometimes it seems to have arrived already, and we grow pessimistic about the alleged summer. Anyhow, the leader must be planning his work for the coming winter. There will be need of a refresher course on our Missionary work. Following up the lead given by the Manifesto Group, it would be a good thing to gather a little company together for study and mutual encouragement. Some others who sit loosely to missionary enthusiasm ought to be set alight. But they are not likely to read large volumes; they haven't time—nor perhaps even the desire. Well, here's a booklet to put into their hands and to be made a basis for group discussion. It is for the pocket, has only a couple of dozen pages, and costs but fourpence. It is by Howard Partington. It is therefore eager, joyous, breezy and unflinching. He has called this tract "What Right Have We to Go?" It is just the sort of writing to confirm the enthusiast, and lustily to provoke the man who doesn't cheer for missionary work. If after working through these brief, crisp pages he does not feel called upon to throw his hat into the ring and join in the fight, then a dose of dynamite seems clearly to be indicated. If you are leading the group, I think you ought also to read the companion tract, by Principal Price, "Can a Man Save Himself?" Then you will be saying to yourself, "What right have we not to go?"

J. ERNEST JAMES.

Seeing, We Perceive Not! By D. W. Langridge.

What God Is Doing About It. By Cecil Northcott.

Two of the second set of four Tracts for the Times. (Livingstone Bookroom. Price 4d. each, postage $\frac{1}{2}$ d.)

"These fellows ought to be let loose on the churches next winter. They would set people on fire." So said a trusted friend of the L.M.S. after reading at one sitting all the eight "Tracts for the Times" now published.

Intended from their inception to provoke thought, these booklets have already been made welcome by our constituency and are being widely used in speeches and discussions of the missionary obligation of Christian people.

If the writers cannot themselves be let loose their printed words can, and nothing would be more helpful than that the attention of the indifferent should be drawn to these eight books. Mr. Langridge stirs our gift of imagination and rightly assumes that if they only saw and felt the suffering and despair in the world men would rise up and put an end to the conditions which cause them.

Mr. Northcott's book covers a wider ground, but the core of it may be found in the paragraph, "It is the love which drives that makes men missionaries and gives sinners loving hearts. This was the new force for life which God shared with men in Christ and gave them the amazing, precious task of passing on."

China Fu China Fydd. By Robert Griffith. (In the Welsh language—the N.Y.O. Gift Book for Wales.) Livingstone Bookroom, 1935.

In this neatly-bound book, Mr. Griffith gives to the average Welsh boy or girl a picture of the China that is in the light of the China that was. To those who, like myself, have imagined China as a land of opium dens and cringing coolies, it gives a pleasant surprise. Mr. Griffith treats children as if they had a little intelligence. Although his language is simple, he does not "talk down." One fact which impressed me greatly was that the scholar headed the social scale, whilst the soldier was ignored! Unfortunately the old order changeth, and the soldier is more respected now. I greatly enjoyed this book, and not least the thrilling and well-told story of Sian Fu. This is an excellent book to give to a child.

This review of the book is written by Hywel Jones, Cardiff, age 11.

Memorable English from the Bible. $7\frac{1}{2} \times 5$ in., 48 pp., Stiff Paper Cover. 2s. net. post free. (Geo. Gilchrist, 1, Ilminster Gardens, S.W.11.)

An excellent choice has been made in each of the passages printed here for memorising. The little book may point the way for many in the Mission field. Whether in the English of the Authorised version, or in any of our present Vernaculars, the passages will be golden cargo for those who learn them.

The Poorest of the Poor

Families living on 1s. 9d. a week support their Church.

By HAROLD V. MARTIN, B.A., B.D., Anantapur.

THE ceded districts of Anantapur, Bellary, Kurnool and Cuddapah are recognised as the poorest in the whole of South India. The country is bare and barren, with a few rocky hills and sandy river beds. The soil is poor, the rainfall is scanty; there are no forests, no industries, and no mineral wealth. Agriculture is the main and practically only source of livelihood for its several million inhabitants, though even at the best of times this livelihood is precarious. The only rich man is the moneylender, whilst at the bottom of the scale are the landless outcastes, always living on the borderland of starvation. It is mainly amongst these, the poorest of the poor, that our London Mission Telugu Christians are to be found. The average income among them per family in a good year cannot be more than Rs. 40 to Rs. 60 per year, i.e., about £3 to £4 10s., whilst in a bad year they can only exist by borrowing.

Thought the money went to England

How to establish self-supporting, self-governing Christian churches amongst such people is therefore a problem not easily solved. Each important village congregation has a Mission school and a teacher-pastor, whilst over about twenty of such churches there is a circle-pastor who tours from village to village during the month. The problem of support is that of these teacher-pastors and circle-pastors. Hitherto the Mission has paid wholly for the teacher-pastor, whilst the offerings of the people, paid into a central fund and augmented by a subsidy from the Mission, have paid for the circle-pastors under the auspices of the Telugu Church Council. One of the defects of this system, however, is that there is no clearly perceived relationship between the offerings of the people and the services rendered to them. A congregation might default badly for several years and not pay anything into the Church Council, and yet their teacher-pastor was kept on, paid for by the Mission, and the visits of the circle-pastor continued. Most of the congregations had no idea where their congregational offerings went to, the usual impression being that they were sent to England.

The coming of cuts

Owing to various reasons it has been found necessary to curtail expenditure on teacher-pastors, and thus providentially, in my opinion, the question of self-support or closing down many schools became an urgent problem that had to be settled. Consequently, a scheme was evolved whereby fifty old-established and fairly large congregations were asked to enter into a scheme for immediate self-support. The main idea was to get these congregations to support their own teacher-pastor, and, at the same time, to contribute to the support of the circle-pastor. All the offerings of a particular congregation were to be kept in a separate account, to which was to be added the Government grant for the school, and where necessary, a small subsidy from the Mission for a short period. From this account the salary of the teacher-pastor was to be paid, and a small amount per family for the circle-pastor.

At the end of a year

In my division of Anantapur there were seven of these congregations, and now that one year has been completed it is possible to some extent to tell whether the experiment is likely to be successful. All these seven congregations have paid their teachers in full during the year, and each has a balance over. The subsidies given by the Mission have been very small, and in five out of the seven no subsidy should be necessary after another two or three years. The other two have teacher-pastors drawing a rather higher scale of salary, and it will take some time for these congregations to reach the goal of full self-support.

For the first year the accounts were kept by me, but now we are opening public accounts in the village Post Offices, village treasurers have been elected, and in future the accounts will be kept by them. They will pay the teacher themselves from the Post Office account.

This method of self-support has also been found advantageous in dealing with congregations who refuse to pay their regular dues and yet who still expect to have a teacher-pastor

provided for them. Several schools in the past have been closed owing to the refusal of the congregation to fall into line. I have three instances in my division. In each of these the school was closed owing to trouble in the congregation and consequent failure to pay their dues. When these congregations had realised their need of a teacher-pastor again, and approached me, they were told that another teacher-pastor would only be appointed when they were willing to pay for him under a self-support scheme. In all three cases arrears have been paid up, the money paid into the Post Office in a public account, and a teacher-pastor appointed. In these three cases, the teacher-pastor is being wholly supported by the congregation without any subsidy from the Mission at all. In fact, one of these congregations has a balance in hand after three years' working of over Rs. 250. There can be no doubt, then, but that our Telugu Christians will support their own teacher-pastor if a suitable system is introduced. They pay more, and they pay more regularly. It is the same psychological principle as that underlying the Special Object Scheme.

Manliness increased

This arrangement has several other advantages. The first is that the spiritual life of the congregation is strengthened. A new sense of independence and manliness is developed. They take a pride in their congregation, and have more care to see that the name of their congregation is not besmirched by bad living. They are more regular in attendance at worship and, generally speaking, tend to develop a more robust Christianity.

Secondly, the parents are by this system encouraged to send their children more regularly to school. The exhortations of the missionary to send the children more regularly to school often fell upon deaf ears when there was a chance of earning a little money by sending the children out to work. But now they realise that a small and irregular attendance at school means a low Govern-

ment grant, and as this grant now comes to the congregation, any loss is their loss. Any gain upon the other hand comes to them, whereas, formerly, the Mission bore whatever loss there was, and took any gain.

Its corporate effects

Thirdly, this arrangement has the advantage of deepening the sense of corporate responsibility for the welfare of the congregation. Hitherto, if one man paid his dues he had no more to say. He had done his duty and it was a matter of indifference whether others paid or not. But now, the man who has paid is the first to urge upon the others the necessity of giving, and thus the whole responsibility for the collection of the dues is upon the congregation itself.

Fourthly, the teacher-pastor is encouraged to be more earnest and more regular in his work. Since the congregation pay him, they insist that he do his work well, and not slack off after the visit of the missionary or the inspector. The teacher-pastor also realises that if through any slackness on his part the congregation fails, he will lose his livelihood there. On the other hand, the Mission has guaranteed to the teacher-pastor that if through no fault of his the congregation fails, they will be responsible for him.

A time for training

On the whole, then, this scheme seems to indicate a line upon which progress in self-support may be made, as long as Government grants for school work are received. This is likely to continue for some years to come, in spite of Government efforts towards amalgamation and concentration. Even when the time comes that such Mission schools are eliminated, we need not fear any great setback. The training that these congregations have received in regular giving and in the taking of the responsibility for the support of their teacher-pastor will stand them in good stead, and even without Government grants three or four neighbouring congregations could unite to support a whole-time pastor.

TIGERKLOOF APPROVED

IN Kimberley just a few weeks ago, an exhibition of work of various kinds was held in the City Hall. The authorities offered Tigerkloof the use of the platform in the Hall for Tigerkloof samples. The Principal, the Rev. A. J. Haile, took advantage of the

offer and sent down samples of Tigerkloof work in carpentry, leather-work, spinning and weaving. On the last morning of the Exhibition, the Countess of Clarendon, wife of the Governor-General, visited the Exhibition and bought £8 worth of these goods.

JUST PUBLISHED!

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By Margaret Wrong

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By Cecil Northcott

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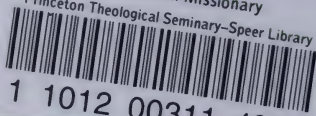
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